THE Dissenting Casuist: OR, THE SECOND PART OF A DIALOGUE BETWEEN *PREJUDICE, a Dissenting Country Gentleman,* AND *REASON, a Student in the University.*

BEING

I. A clear Justification of the Execution of the Laws against Dissenters.

II. A Comparison of the Arguments on both sides concerning Monarchy in general.

III. Concerning an Elective Kingdom, or whether a Lawful Successor or true Heir upon any Misdemeanours may be excluded.

Sæpe etiam Stultus opportuna loquitur.

LONDON,

Printed for *T. Sawbridge,* at the Three Flower de Luces in *Little Britain.* 1682.

THE

Differing Calvinist:

OR

THE SECOND PART

OF A

DIALOGUE

BETWEEN

PREJUDICE, a Differing Country Gentleman,

AND

REASON, a Student in the Universities.

UMI

TO THE READER.

THE first Part of this Dialogue (being not above three Sheets) was designed onely by way of Preface to this; I being forced to dig upon Rubbish, before I could come to their Mine of Gold: but really if you are impartial, you will conclude with me, that this is mere Rubbish too. If in the first Part they were represented as grosse Fools, they must thank themselves for it, not me. If people talk idlely, I cannot help it: I am sure if you will take the pains to keep them company, you may hear the same every day. But Uglinesse does not care to have its Picture drawn. I am no common Pamphlettier, neither do I at all delight in it; being very well satisfied in my Conscience, that the Works of our Tribe will never be sent to Forein Courts, or translated into another Language: I believe it is with most of them as it is with the Poets, they first get the Itch of writing in their Fingers, (being perhaps an Infection from the Pen they hold) and then it presently spreads over their whole Bodies, so that they can never be at quiet till they are scratching upon Paper.

My design is onely for the good of my Country; but if I signifie but little toward it, my Zele and Loyalty will be commended.

To the Reader.

This Discourse is not levelled against any particular man, but against all their Arguments that have been, are at present, *or* are to come; *and that is a bold word you will say, but* read and judge.

I have engaged with their Champions, condescended to the little ones, *and resolving (as much as in me lieth) to clear the Country of all sorts of Vermin, I have div'd into* Stews, Haylofts, *and* Boghouses. *If I have not been very exact in my Quotations on the Margin, I suppose every Author can find his own words out. I am sure I have not abus'd or misinterpreted his Assertions. Pardon pray the Printers* Errata, *and I am*

Your very Humble Servant,

June 20. 1682. **T. W.**

The

The Dissenting CASUIST:

OR,

The Second Part of a Dialogue between *Prejudice* a Dissenting Countrey Gentleman, and *Reason* a Student in the University, *&c.*

Prej. COme, Sir, I am desirous of entring into a second Discourse with you; the Distraction of the Times makes me thoughtful, so that I find I am forc'd by my Conscience and good Nature to raise up as many Arguments as is fit and convenient for a man in my mean capacity. I keep several Persons in pay, sending them out to Taverns, Coffee-houses, *&c.* to see if there is any thing more to be *gleaned* and pick'd up towards the maintenance of our Cause, and the heartning on of the Righteous, that they may not have reason to say, they are weary of these * *Carryings* on. And truly I think my self as Loyal as he that keeps a Regiment of Souldiers at his own charge, and is hourly at his Majesties Service. Well then, first, I say you *Crape Gown-men* are rank Papists, downright *Devils*, though you hide your *cloven Feet*, though for the present you are pleas'd to put on the Garments of the *Angels of Light*. Your Pride, Ambition, Covetousness, *&c.* shew that you are *possess'd*. The Restauration of the Abbey Lands, and the pretended Riches of the Church, Cardinals Caps, *&c.* the dear embraces of the gaudy painted Whore, are the Objects of your furious and extravagant Loyalty. Your Covetousness is so great, and * *there is such a numerous Fry of you, that hunger and thirst after Maintenance, and so few bones in the Nation, that you snarl at all who do but pretend to share with you.* We may easily discern whether the

* *Sh--Sh--te*

* *A Scandalous Libel call'd* Speculum Crape-Gownorum *Part. 2.*

the Good Pious Nonconformist Ministers, or the Priests of *Baal*, are the truest *Levites*, or the *chosen of the Lord*; the Actions of the former being wholly, and without the consideration of worldly Gain, directed to the *Spiritual edification and recovery of Souls, to the preaching of the Lord Christ, &c.* whereas the Zeal and Divinity of the latter must never *mount* or *fly abroad*, unless it be upon *Wings* that are adorned with *silver* and *golden Feathers*, unless for every Scripture Sentence so much Money is paid down as may recover the Preachers Spirits, render him in good *Plight*, that he may come up with the greater Assurance and Eagerness the next Week.

Reas. I do not understand what you mean by all this *Ribble Rabble*, unless (that in your Judgment) 'tis a thing unbecoming and irreligious, that our Ministers do not preach, and perform their Spiritual Offices in any place, without a Promised Maintenance and Salary, or without Respect to things that are sordid and temporal. I am very far different from this Opinion, or do in no wise think it unbecoming, or that a care for a competency of living deserves the Epithet of *Sordid*. We know that Mens Minds are now grown more carnal and sensual than ever, that really Christs Kingdom is not of this World, nor in the Hearts of *worldly* men; that "Interest and Riches is the "only God ador'd here, that the Man that can shew a good "Face, and an Acquittance for so much Money, shall gain "more Respect and Honour than Virtue it self if she be "*naked*. Alas! we have very few Philosophers amongst us that will admire Wisdom in her *Rags*. A Knavish *Mahomet* if he sots in a *Throne* shall gain more Followers than a True Christ if he once lay in a Manger. Men will scarce be convinc'd by the Doctrine of that Person who does owe him Money, or who is beholding to him for his Bread. 'Tis very requisite, yea and necessary, that they should be endowed with the greatest Plenty both of Riches and Honour;

nour; First, because as I told you, it gains them a greater Respect from their Auditors, who on this Consideration will more easily yield up their Hearts and Attention. Secondly, because there will be greater Encouragements, where they may not be liable to ill Fortune, and the Crosses and many Accidents of the World, or have their Studies interrupted, or that glorious design of making men eternally happy, swallowed up in Poverty. We often see what Authority the Presence of a *Bishop* has over his vast Congregation; whilst perhaps the *Poor Curate* is attended only by a few serving Maids, and very drowzily hearken'd to, though perhaps his Doctrine may be the same, or every whit as good. In my small reading I have found that heretofore * *Idem fuit Rex & Sacerdos*, and that many like *Aaron* have almost went hand in hand with the *Moses* or supreme Magistrate. I would not have you think by any means, that I am willing they should be encourag'd to Luxury, or an ignoble Ease, or be pamper'd in any Vice; for, I suppose all this while if they should not have the discretion to manage themselves according to the strict Rules of Morality and Christianity, that there is a King and a Power above 'em, that will see they shall be otherwise disposed of. If men were truly judicious, and would respect them merely for their Function, there would be no need of these *external Daubings* to set them off, none of these *gildings on our Altars*.

* *Justin.*

Prejud. Methinks they should be contented with the *Tithes* of *Unity*, *Love*, and *Charity*. *Spec. Crap. p. 6.*

Reas. Yes, if men would give it them, I am sure they would then rejoyce as much in Self-denial and Want, (although I suppose a Self-denial in their Affluence too) and think themselves as great as they possibly could in all their Glories. I am sure you will not think I can have any other design than to speak my Judgment and Opinion. I am asham'd to see a reverend grey-headed man, profound in

Learn-

Learning, exact in Morality and pureſt Piety, after many years toil and labour, become onely a Chaplain to a *toyiſh* Lord; and then to be thruſt up in a Garret, ſet at the lower end of the Table, riſe at ſecond courſe, and be thought onely fit company for the Steward and Butler. I confeſs it might be more pardonable thus to uſe a *young, raw, ſlovenly* Fellow, who has crept into the Clergy unawares, whoſe mean Education and Dulneſs may ſomewhat deſerve this; yet methinks they ſhould not chooſe a perſon, whoſe Office is ſo ſacred, for Formality ſake, or that they may have occaſion ſometime or other to deride him. The Superciliouſneſs of theſe Patrons make the Clergy ſo much deſpis'd, and the name of *Parſon* to become ſo ſcandalous. They do it that they may be more ſecurely debauch'd, and exalt themſelves thus, that it may be thought impudence in *the Fellow that ſays Grace* to adviſe or recall them. Their wiſer Anceſtors did think it Preferment and Honour to enter into that Sacred Office; whereas theſe being fooliſhly aſhamed of it, make us guilty of *Jeroboams* ſin, and for the moſt part force us to take in the meaneſt of the People. If you would throughly weigh theſe things, you would be far from having them ſtript of what they have, or that they ſhould follow the pretended ſelf-denyal of the Saints, but that rather they ſhould be higher advanced and honoured.

1 *Kings* 13. 33.

Prejud. This Courtier-like way of yours, in ſtanding upon theſe Punctilio's of Honour, this impatiency of Affronts, ſhews that your Minds are tied to your carnal Hearts, that Honour and Preferment is your onely aim. The meekneſs of our Brethren, their Philoſophical neglect of the World, will teach and inſtruct you otherwiſe. They think themſelves as Servants to all, and know that by being the leaſt, they do become the greateſt; that if they themſelves do not provide Scrip and Shooes, it will be provided for them.

Reaſ.

Reaſ. I underſtand you cannot or will not ſee ſo far as other men. Mr. *Baxter* very proudly tells you, he refuſed a Biſhoprick, and confeſſeth he hath ſo good natur'd and ſo kind a Flock already under him, who allowed him a very *competent and large* Maintainance. They are for pulling down Biſhopricks, and for dividing Inheritances, that all of them, who are now excluded as Rebels and Traytors, may then come in for a ſhare. Their ſin of ſeparating from us, as I ſhall prove to you anon, is *wilful and deviliſh*; and if ſo, according to their own Confeſſion, common Drunkards, Swearers, Fornicators, are rather to be tolerated in a Commonwealth. Do you think that theſe have *the ſpirit of meekneſs* in them, or the leaſt ſpark of true Piety, who flie in the faces of the Kings Officers, when they come to diſturb their ſeditious and diſloyal Meetings; contend with them as if 'twas their Inheritance, openly defie Heaven and the Ordinance of an Onipotent God? "Not but that an Aſs reſiſteth his Maſter as much "by ſtanding ſtill or running back, as if he had kick'd at "him. If their Conſcience tells them they muſt needs preach, and by no means hide their Talent, if diſpenſing the Word is their onely aim, let them go and plant the Goſpel amongſt the *Indians*, where perhaps there will be no Authority to reſiſt, no commiſſion of ſuch deadly ſins. But they object and ſay, they do not underſtand their *Langnage*, and if they ſhould try at it, they could arrive but half way, ſpeak it imperfectly and very diſorderly, which would be apt to procure *deriſion* and *diſeſteem*. What do theſe *deep ſanctified holy men* ſtart at ſuch trivial things, who profeſs themſelves ready every minute to undergo Impriſonment and Death for the *Name of the Lord Jeſus*? Away, 'tis ſuch nonſenſe and ill arguing that a *Boy* may diſcover it. I believe we muſt think of a *Penſylvania* for them too, and ſhip them off by the next fair Wind. I am as much againſt Perſecution as any man; there is no one pi-

Apology for Nonconformiſt Miniſtry.

Ibid.

Ibid.

pitieth the poor Proteſtants in *France* more than I do; but I am far from calling the execution of the Laws againſt our Diſſenters *Perſecution*, yea it is a thing neceſſary and commendable, without which true Piety can never flouriſh, nor Church and State ever be at quiet. Thoſe in *France* were called by their King, *the meek, the willing, the beſt Subjects in the world*, as if he was ſorry his Religion forced him to ſuch hard uſage; whereas of our falſe *Proteſtants* it has been long ago declared, that they are *a perverſe generation*, and that for Subjects *'tis impoſſible to have worſe.*

Dr. Sprat Serm. Apr. 20, 82.

Believe it Sir, 'tis true as a Good Divine has ſaid before me, *There is ſcarce any one that adheres to this Party, but either he, or ſome of his near Relations, have been already forgiven; they carry about with them the black guilt, not onely of Rebellion, but of an ungrateful Rebellion after Pardon received: A ſin which the Devil himſelf is not capable of committing.*

Prejud. Sir, I will not believe one word what you ſay; but pray did not *Peter* and *Paul* preach the Goſpel though they were forbidden by the *Jews* that were in Authority? I tell you, if their Conſcience aſſures them that they are in the right, and that they muſt preach the Goſpel, the Authority of Kings and Emperours to the contrary ſignifieth nothing: *We muſt obey God rather than Man.*

Baxt. Apol.

Reaſ. We muſt obey God in a good cauſe rather than Man in a bad one; but if we can obey God and Man too, and do not, we are in a very deſperate condition. But S. *Peter* and *Paul* knew and had *aſſurance* from the immediate hand of God, that it was his will that they ſhould preach the Goſpel, and that the Commands of the *Jews* were in no wiſe to be obeyed. But I cannot ſee how this Inſtance pleads for you, who have no ſuch aſſurance and command to reſiſt Authority. And that you have no ſuch manifeſt aſſurance, that you cannot pretend *Conſcience* in this caſe, that your ſin of ſeparating from us is *wilful* and

de-

deviliſh, and *ill natur'd*, as I promiſed you a little before, I ſhall come now to prove it. I ſuppoſe you are not ignorant that Conſcience is divided into three parts.

First, into a *gainſaying* or *reſolved Conſcience*. *Biſhop Anderſon.*
Secondly, into a *ſcrupulous Conſcience*. And,
Thirdly, into a *doubtful Conſcience*.

I mean by a *reſolved* or *gainſaying Conſcience*, a *Conſcience* where there is true grounds, plain and manifeſt Texts of Scripture to back it on, or plead for it. Now that Diſſenters cannot ſay 'tis out of this Conſcience they reſiſt, that they cannot ſhew any true grounds, any manifeſt and plain Texts of Scripture, I ſhall ſay no more but appeal to their Writings, and to the whole World, if it be not true; Whether this their grand Reaſon, *We muſt obey God rather than Man*, does determine whether the thing commanded is *lawful* or *not lawful*, whether it is enough to make a reſolved or gainſaying Conſcience, or is any true Argument for their Nonconformity.

A *ſcrupulous Conſcience* is that where the *Conſcience* does *incline* one way, where it is not fully reſolved, and in *every particular* ſatisfied, as being built only upon Probabilities.

A *doubtful Conſcience* is that where the Scales hang even, without inclining one way or the other, ſo as the weak and fickle man cannot well reſolve which way he ſhould take.

Be therefore in either of theſe the *Nonconforming Conſcience*, why I ſay the Injunction of Authority does overrule either of them. I will give you advantage in an Example; Suppoſe a Prince commandeth his Subjects to ſerve in *Ibid.* a War that is unjuſt, where there may appear to the underſtanding of the Subject great likelihoods of ſuch Injuſtice; why I ſay for all this the Subject is bound to fight in this quarrel, nay he is deep in Diſloyalty and Treaſon if he refuſe the Service, whatſoever pretenſions of Conſci-

ence he makes for ſuch a refuſal. And this I am confident you your ſelves will acknowledge. Neither need he trouble himſelf that he ſhall bring the guilt of innocent bloud upon his head, for the bloud that is unrighteouſly ſhed in that Quarrel, he muſt anſwer that ſet him to work, not he that ſpilt it. And truly it is a great wonder to me, (I ſpeak it without paſſion) that men that are able to weigh the force of Precepts and Reaſons, that bind Inferiours to yield obedience to Superiours, ſhould be ſo nonſenſical and irrational, as to be otherwiſe minded in our caſe, which is of the like nature. When there is a certainty and an uncertainty, we muſt let the uncertainty go, and cleave to that which is certain. The *general* Rule is certain, that we muſt obey the Magiſtrate in all things not contrary to the will of God; but the *particular* is uncertain, whether Conformity commanded by the Magiſtrate be contrary to the will of God or no, (I ſay 'tis uncertain with you, becauſe I ſuppoſe you are *ſcrupulous* and *doubtful* of it.) Wherefore I ſay, if you cleave to an uncertainty before a certainty, perſiſt in Nonconformity, uncertain with you whether lawful, rather than to a certain and poſitive Command of *ſubmitting to Superiours*; I ſay you ſhew your ſelves to be wilfully blind, wilfully irrational, your ſin to be *devilliſh* and *ill natur'd*, the Propoſition that I was to prove.

Good God! that the Apoſtle ſhould command thee poſitively and plainly to obey *for conſcience ſake*, and thou ſhouldſt infer from hence, that thou ſhouldſt diſobey *for*
1 Pet. 2. 13, 16. *conſcience ſake* too. That you ſhould *ſubmit your ſelves to every Ordinance of Man for the Lords ſake: As free, and not uſing your liberty for a cloke of maliciouſneſs*, is the earneſt deſire of S. *Peter* and God himſelf.

Prejud. But, Sir, for all your haſte; if you affirm that an *uncertainty* and a thing *controvertible*, (the Supreme Power determining the caſe) does find the Subject not to diſpute the

the Authority or his Obedience; I say you are in a mistake. For all those Articles of Faith, as Worshipping Images, Transubstantiation, &c. are controvertible, und uncertain, and in dispute between us and the Papists; but though the Authority of Angels should command me to believe and conform to these things, I ought not to do it. *Charge of the Tory Plot maintained, p. 4.*

Reas. You must understand me in things *indifferent* in the matter of Ceremonies, and the like, where the Conscience does not *gainsay*, and is not otherwise *resolved*. Now that I should not consent to the Worshipping of Images and Transubstantiation, &c. I have clear positive proof, the one being expressly forbidden in the second Commandment, the other in a clear Text of Scripture, and being repugnant to my Senses and common Reason. And this is the sense of the * Author, whom the Pamphlettier pretends to bring to an Absurdity, being first pleased to mistake his meaning. * *Mr. L'Estrange.*

Prejud. I have met and read of Arguments, that seem to make it out, that our Dissenting Brethren act in all things according to Divine Truth; that the Execution of the Laws is a downright injury, abominable injustice and persecution. And though I have scrap'd them out of a scandalous Libel, they seem to be pretty tolerable. First he says, that the generality of the Dissenters are good men, and that they fully answer the description of a good man, *Psalm* 15. that is, they behave themselves dutifully and obediently towards the Civil Magistrate, and justly towards their Neighbours. And though perhaps he cannot justifie every individual person, nevertheless he hopes you will not be so imprudent as to throw a whole Quarter of *Wheat* away, for the mixture of a Peck of *Tares*. *Spec. Crape.*

Reas. The whole Body of them resist and murmur at the Authority that commands them to raise their Meetings, and therefore how can you have the impudence to say, they are dutiful and obedient toward the Civil Magistrate?

One

One ſwears the *D.* of *Y.* is a Traytor, that he fired the City, nay that the King himſelf had a hand in it; makes it his buſineſs to undervalue men, and undo them in their Credits, giving out that they are broken and bankrupt, &c. Another that was formerly a Crony to S. *Stephen* ſends *Hop Poles* to be turned into *Proteſtant Flails*, drinks to the Memory of a pious Traytor, and nothing but *Blood and Wounds* if the Company refuſes it. Then there is another with a long Chin ſwears all the Biſhops are Papiſts, and that he in time will ſtrip them of their Lawn Sleeves, and make them look as ridiculous as ſo many *Jack Daws* without their Feathers. And here's one that being weary of ſecret Faction, comes forth boldly, and proſecutes people at Law for *Scandalum Magnatum*, and then if he thinks he has vex'd and tormented them, he will go no further, will let fall his Suit, and for half a minute be at quiet. He grins like a Dog, and in the evening walketh about the City, and like a Lion ſeeketh whom he may devour. Here is a Company ſent to Taverns and Coffee Houſes to diſpute the *caſe*, to blow the Coals with a ſtronger Breath, and if it be poſſible to make it flame out. Theſe are to make Bonfires, raiſe Tumults, and as if it were a perpetual *Whitſun Ale*, they ſtop every Paſſenger, force him to drink a Health to *My Lord*—— and *The good old Cauſe* his *Lady*. And will any one make me believe, that theſe are not *Juglers*, *Baxters*, and *Owens*, and *Humble Moderators*, *&c.* behind the Curtain, that guide theſe *Puppets* by a ſecret Spring, and ſend them *dancing* into the world?

B. the Hop-merchant.

A Conventicle in ſhort is a Nurſery for *pack'd Juries*, *Injuſtice*, and *Rebellion*; and to invert what you ſay, a Quarter of *Tares*, and ſcarce a Handful of *Wheat* in it.

But if there ſhould be any good men, any *Gouges* now alive amongſt them, they muſt fare as ſome of our late Kings fooliſh Judges, who were onely Hearers, and did ſit

See the Tryal of Char. I. his Judges.

ſit onely for Company, but were hang'd (though againſt their wills) for Company too.

Prejud. But the man ſays, they do exerciſe according to the Liturgy of the Church of *England*.

The Liturgy of the Church of *England* contains no more than onely Truth; The Diſſenters ſpeak and pray according to Truth: *Ergo*------ *Spec. Crape.*

The firſt Propoſition you your ſelves will grant, for if the Liturgy contains any thing beſides Truth, it contains a Lie, &c. which you will never own. And then that the Diſſenters preach nothing but Truth, nay the Truth of Truth, Divine Truth all the world will grant.

Reaſ. No, I my ſelf will never grant it. I will ſhew you a Book called *The Diſſenters Sayings* one of theſe days, where if you don't find their Doctrine to be faithfully collected, and in them curſed Lies, the Lies of Lies, Helliſh Lies, I will be contented to take that puniſhment upon me, which the Diſſenters deſerve. But as to the Argument, the Author ſhews he had forgot his Logick at this time; there be two *Brethren* of it, and very much like it in another Author: If Impotency be a ſufficient cauſe for diſſolving the ſacred tie of Marriage, becauſe the main end of Marriage, the propagating Mankind, is thereby fruſtrated; it may be equally reaſonable to debar the *D. of Y.* the *Eſpouſal* (a pretty Conceit) of the Government, who is perverted to an utter incapacity of anſwering the ends of it. Again; If a Papiſt can exclude (unlawfully) a Proteſtant, a Proteſtant may (unlawfully) exclude a Papiſt. And of another Author, whom I have forgot at preſent, that would prove the *Scripture* not to be the *Word of God*, becauſe the *Word* was made *Fleſh*: *Ergo*------ *Tory Plot*, p. 15. & 19.

This by the by; now to the main point. If the Liturgy contains nothing but Truth, they that ſpeak and pray according to Truth, ſpeak and pray according to the Liturgy. If this Glaſs contains nothing but Wine, he that drinks

drinks up the Wine ſwallows down the Glaſs. Look upon your Argument a ſecond time, and tell me if you dare that there is Conſequence in it. A man that ſtands upon *Bow Steeple*, and repeats the Commandments, that preaches Chriſt and him crucified, in High-ways and Ditches, ſpeaks and prays according to Truth; yet notwithſtanding this perſon ſhall be look'd upon as irregular and prophane, and puniſh'd accordingly. In ſhort, the Liturgy of the Church of *England* is a certain *Form* and *Manner* agreed upon by Authority for the better *Utterance of the Truth*, and therefore he onely that acts according to this *Form* and *Manner*, comes to Church, &c. does act according to the Liturgy of the Church of *England*.

Prejud. Sir, this is an Argument that we have cheriſhed for theſe many years, and I am ſure 'tis impoſſible for you to confute it in ſo ſhort a time as you pretend to do.

We loſe our Chriſtian Liberty if we muſt be forced to obey this *Form*. We loſe our Chriſtian Liberty, when by Human Laws things indifferent are determined either the one way or the other: Now Ceremonies and Liturgy are indifferent things, if they were not determined by
1 *Arg.* Authority; And why Eccleſiaſtical Conſtitutions ſhould determine us preciſely to one ſide in the uſe of indifferent things, which God and Chriſt have left free, I know no Reaſon.

2 *Arg.* By inducing a neceſſity upon the thing they enjoyn, they take upon them to alter the nature of things, and make that to become neceſſary which is indifferent, which God onely can do.

3 *Arg.* It makes theſe indifferent things of abſolute neceſſity unto Salvation, foraſmuch as it is neceſſary to Salvation to do that which he is bound in Conſcience to do, (and you ſay we muſt in Conſcience obey Superiours;) ſo that by this device *Surplice*, *Organs*, *Kneeling at the Communion*, *Bowing at the Name of Jeſus*, *&c.* are neceſſary to Salvation.

vation. I say, all this is a grand Imposition upon Christian Liberty.

Reas. I will answer these Arguments with as much brevity as I can, and abstract from the large Discourse which Bishop *Sanderson* affords you.

To the first Argument I answer, That the determining of any thing *in unam partem*, taketh not away a mans Liberty. For the Liberty of a Christian to any thing indifferent consisteth in this, that his *Judgment* is thorowly perswaded of the indifferency of it; and therefore 'tis the determination of the Judgment in the *Opinion* of the thing, not in the *Use* of it, that taketh away Christian Liberty. For Example: If my Friend invite me to Supper, shall I not promise him to come, because the Liberty I had before to go or not go will be determined by making such a Promise? It is a very vain *power* and *indifferency*, that may not be brought into *act* or *actually determined*; but God made no *power* in vain, as is long ago agreed upon both by Philosophers and Divines. *Bishop Sanderson.*

To the second Argument I answer, That the *nature* of the thing enjoyned is not changed, but still *indifferent*; though for some conveniences there is an *Order* to use them added to that Indifferency.

To the third, 'Tis the *Obedience* that is necessary to Salvation, as being immediately commanded by God, and not the *things commanded*, for they are still indifferent. A Master commands his Servant to go to Market, or wear a Livery, the Servant is bound in Conscience to obey his Master; but his going to Market, or his wearing a Livery, the things supposed to be commanded, by every one must be concluded to be indifferent, and not at all necessary to Salvation.

Prejud. 'Tis Popish to say, Humane Laws bind the Conscience as much as Divine.

Reaſ. The Papiſts teach this Doctrine not onely in reſpect of the *Obedience*, but of the *things commanded*; which we do onely in reſpect of the *Obedience*.

I would deſire again, that our Diſſenters would conſider, whether the pretence of a purer Religion, or the loſs of Chriſtian Liberty or Conſcience, will excuſe them. *Numb.6.* *Corah*'s Rebellion was upon theſe pretences, and though he was not actually in Arms, but did onely *aſſociate* againſt and ſeparate from the Government, yet God puniſhed him with a moſt ſevere death.

Sir William Smiths Speech, Dec.5.1681. Again, our Ceremonies and Methods were agreed upon by a Parliament, had the conſent of both King and People. Which when I have ſeriouſly thought on, raiſed my admiration, how any man can think himſelf hardly dealt with, when he is required to comply to that, to which he had before conſented: or that he ſhould think it reaſonable that ſeparate Aſſemblies or publick Conventicles, ſhould be permitted in oppoſition to the eſtabliſh'd Government. I cannot underſtand it otherwiſe, but that theſe perſons who frequent Conventicles, and give themſelves up to be rul'd and directed by their Teachers, allow theſe Teachers both Infallibility and Supremacy; and not onely ſo, but alſo a Legiſlative Power, to make what Orders they think fit, which is indeed to loſe your Chriſtian Liberty, and to make a Prince and a Pope in every Congregation. Beſides, theſe publick Conventicles proclaim our Diviſions to the world, diſcover our weakneſſes, and muſt needs cauſe a potent neighbouring Prince to caſt his Eye upon us, who will not want the ſuggeſtions of Ambition and Intereſt to try his Fortune; and if he ſhould, who can withſtand him we being thus divided? Methinks the ill conſequences which may be foreſeen to ariſe from ſuch plain demonſtrations of a divided Nation, ſhould prevail upon the moſt tender Conſcience, not to be guilty of any thing that brings ſuch certain ruine to his King, Country, and Proteſt-

ant

ant Religion; especially having Liberty according to Law, to exercise his Religion in his own way, in his own house, with his own family, and an addition under Five more; which indeed is too great a kindness, and more than they will ever deserve?

If a Kingdom can be safe, when it has persons in it that confederate for the mutual assistance of each other, upon all occasions, when they will spare no pains or cost for the advancement of each others Interest, when they scarce trade with any other but themselves, and have no manner of commerce with any of the Church Party, or any Loyal man. If to set up a Commonwealth in a Kingdom is safe, I desire they may enjoy themselves without any further molestation; but if not, if on these accounts, we are in very dangerous conditions, we must apply our selves to the Remedies, to the due and strict Execution of the Laws to prevent it. *Sir William Smiths Speech, Apr. 24. 1682.*

You see I don't insist upon old stories of 41, because some of you have been so good or so cunning as to disown them; whatsoever I have mentioned is almost at this very day to be seen. This is the time for Union, *now or never*; that *great Mountain*, as you are pleas'd to term it, and that pretended hinderance, (*viz.* the Obligation to renounce the Solemn League and Covenant) has its end; for it was to cease *March* 28. 1682. as you may see in the *Act of Uniformity*. If I be not deceived, Mr. *Baxter* promised us when that time came, to throw off his Nonconformity, and convince the world that he was naturally *meek and peaceable*, and that it was not Obstinacy or a blind Prejudice that made him separate from us all this while. I wish he would be as good as his word, and bring his Party with him, that Strife and Janglings, Seditions and Rebellions, might die amongst us; that that *Unity* might be preserv'd, which God looks upon to be his greatest Attribute, that Men might not be forced to confess themselves Christians, *See the Act of Uniformity.*

that those ungrateful and hard Laws might be wholly thrown by, which I am sure the Apostles themselves, if they were alive, and in our Circumstances, would make use of.

Prejud. You are extreamly out of the way, they are the only Christians in the Nation; Popery had long ago come in upon us, had not their *Pious, Godly* Zeal oppos'd it; though you maliciously aver, that it will never prevail, unless it take Presbytery in it's hand, unless a Conventicle covers it: but all this while you have spent your Forces against seditious Meetings, against the Persons that separate from the Church, and yet you have as real Enemies that lye unseen in your own Bosoms. As you told me heretofore that there were *Popish Tories* and *Protestant Tories*, so I find there are *Conventicle Whiggs* and *Church Whiggs*; these latter (though conforming to the Ceremonies of the Church, and swallowing down every thing that is given to them) being as averse to the Government as the former. Wherefore, since the bare Execution of the Laws against Conventicles does in no wise reach them, or will stop their Mouths, since you pretend to be so good and skillful in Expedients and Remedies, I desire to be satisfied what your Art and Policy would be pleas'd to prescribe in this Case.

Reas. Truly these are dangerous Enemies, and make us think them to be so, and be the more concerned, *because they are of our own Houshold.* I am amaz'd at a profess'd Knave, an impudent, bare-fac'd Hypocrite, nay one that tells us himself, though he *embraces* with one hand, he will *stab* with the other.

It would be look'd upon as Injustice and Arbitrary Government, if such a Law was enacted Now, as was heretofore in *Rome*, hindering private Cabals, restraining all *Tavern-Politicians*; but they must thank themselves, if we fly to the utmost extremity of Justice, rather than suffer our selves to be *basely* undone. But since we cannot force them to a compliance, since they are so *maliciously* wise, and un-

Sueton.

understand themselves so far, as to sin within an *hairs breadth* of the Law, and come within an inch of Treason, let us try if Arguments will signifie any thing with these *white* and *black* Traytors, these *giddy Republicans*, if spreading their Errours before their Eyes will make them see their *no-Interest* and *Folly*.

We know (that besides their little Cavils and Pecks at the Ceremonies and Constitutions of the Church (which we have in our former Discourse vindicated) that their two grand Topicks are, whether a Free State (as they call it) or a *Commonwealth* is not more convenient and more to be desir'd than *Monarchy*. And secondly, Whether a Popish Successor, or a Successor that does not please the humour of the People, for certain Misdemeanours, cannot be Excluded? or, (which is almost the same) whether *England* is not an Elective Kingdom? I shall not be over curious in these Points, or desire the assistance of *Cobweb* Antiquity to lead me; but whatsoever of Reason or Religion lyes in my way I shall unfold it to you, having always thought, that though a Custom is never so ancient, that it derives it's *Pedigree* from *Adam*, yet if it is discovered to be sinful and inconvenient, that no one is obliged to follow it. *See the 1st part of this Dialogue.*

Prejud. But to the Point, I say a *Commonwealth* is more to be desired than *Monarchy*. I will argue only from the *Conveniences* of the one, and *Inconveniences* of the other.

1 *Arg.* First, Monarchy professes it self accountable to none but God, so that its very Nature is inclin'd to *Tyranny*; whereas a Commonwealth is a Government stiled by all Politicians, *Free*. There's *Venice* and the *United Provinces* what Wonders have they done! The first having stood a Bulwark for above a thousand years against the *Turk*; and the latter from her Infancy a Wall to the King of *Spain's* Enchroachments. *See the Plea against Monarchy, printed in the year 1652.*

2 *Arg.* In a Monarchy, its Issue being married to Foreigners, the Crown may be transferred from one Strangers

gers Head to another, whereas in a Commonwealth, *we* and *our children* may enjoy it.

3. *Arg.* God gave Kings to the People in his wrath, and that ſcandalous Adoration uſually given to Princes, had its beginning from the bitter root of Idolatry.

4 *Arg.* Monarchs are commonly ambitious and covetous, ungrateful, ſway'd by the fooliſhneſs of Women, and Favourites; whereas *Many* are not ſo apt to be intoxicated with the fumes of *Power* and *Flattery*. *Ibid.*

5 *Arg.* Kings are more in danger of *violent* Deaths; and 'tis obſerv'd in every Family, within three or four Generations the Heir is an abſolute Fool, whereas a *Senate* never *dies*, and is perpetually *wiſe*. *Ibid.*

6 *Arg.* In a Monarchy the Kingdom may deſcend upon an *Infant*, and the *Succeſſion* may be long in diſpute, and ſo the State muſt be without Government till he comes to years and Diſcretion, whereas there is no ſuch thing in a Commonwealth.

I could reckon up ſeveral more inconveniences in Monarchy, but 'twould be tedious to you and me too to recite them all: wherefore I ſhall onely conclude, that it is a mere Imitation and Ape of the Pope, the one being *Vicar General* for things Temporal, the other for Eternal.

Reaſ. That's onely a little Rhetorick, for Kings and Monarchy was before ever the Pope, or his pretended Predeceſſor S. *Peter*, was thought of. The hopes of a ſhare in Government, and that ſilly childiſh deſire of Change, has prevailed upon you. But that I may ſhew you *conveniences in Monarchy*, and *inconveniences in a Commonwealth*, I ſay,

1. In a Monarchy the *private* Intereſt is the ſame with the *publick*. The *Riches*, *Power*, *Strength*, *Reputation* of the King, ariſe onely from the *Riches*, *&c.* of the Subject; for if the Subjects be poor and ſcandalous, the King muſt be ſo too. Whereas in a Commonwealth the *private* Intereſt

tereſt being ſeparated from the *publick*, each *Senator* ſhall ſnatch for himſelf and his Family, and lazily broodingover his Bags, from the *miſery* and *leanneſs* of the People grow *fat* and *happy*.

2. All the conveniences that you will attribute to one General in an Army, as having no Partner, does not force his Souldiers to Diviſions, as they are not moleſted with contrary Counſels and Commands, the very ſame you may conclude in Monarchy.

3. There cannot be ſo much *Secreſie* in the Counſels of a Multitude, as there is in a Monarchy; a thing which is ſo eſſential to the preſervation of the State.

4. In a Commonwealth there certainly will be Diſtraction in Opinions, ſo that they will not help but hinder one another; and if there is no buſineſs for them abroad, they will make War amongſt themſelves, and oppoſe one another for particular Intereſts at home. So *Venice* and the *United Provinces*, (which by the by do place ſeveral things wholly in their *Duke* and *Prince of Orange*) if Action had not imployed their thoughts, I dare engage would long ago have grown *Platters* and *miſchievous*, and by a dozen years continued peace would have been undone.

5. A Commonwealth is more inclining to Arbitrary Power and Tyranny than Monarchy, though placed in one Man, that is mad, extravagant, fooliſh, and Popiſh; and though he profeſſes himſelf accountable to none but God. A Commonwealth is more ſubject to evil Counſellours and Flatterers, nay rather than want they will flatter by turns to ſerve each others Ambition. The Favourites and Kindred of Monarchs are but few, of an Aſſembly many; ſo that every one will look to be reſpected, and deſire that his Ambition and Covetouſneſs may be ſatisfied. Beſides, they too profeſs themſelves accountable to none but God; for if they have the Power in their own hands, to whom can or will they be accountable? Or, ſince they have ſo

many

many Friends, who will be forced more to Ingratitude and Knavery, or have more occasions to be Rogues than these?

6. I wonder you a Republican should think it an inconvenience, that the Monarchy should descend upon a Fool or an Infant, when for a while comes in a Council or an Assembly, so much beloved and desired by you; from which he could not have the understanding to dissent or contradict.

7. The Admission of a Foreiner and Stranger to a Kingdom is not always an inconvenience; for that King *James* was a good Prince, that the Union of the Kingdom is an happiness to us, every body will affirm.

8. Monarchs and Kings are certainly sent by God, good or bad; the former being a blessing, the later a punishment, sent from Heaven upon a Nation. I know that 'tis very common with some men, to infer from 1 *Sam.c.*8. that God sent Kings in his wrath, and as a curse and affliction to his People: But if these men are any ways inclined to find out the Truth, they will see that 'twas a *Bad* King that God sent in his wrath, the Government of Kings being long before in other Nations, to which *Israel* (rejecting God for their Monarch and Guide) desired to be like, and which provoked him to anger.

1 *Sam.c.*8.

And then *Solomons* saying, *In the multitude of counsellours is much safety*, has been very often in their mouths; as if *Solomon*, who was himself a Monarch, had given advice that a *Parliament Government* and a *Commonwealth* was the best. The meaning of the words is this, that 'tis good and convenient, when a Monarch goes to war, to listen to the advice of many Friends, that so having all things laid open, he may choose that which pleases him best, or is most necessary; that to proceed with discretion and deliberation is the most probable means of safety.

Pro. 11.14.

Munsterus, Vatablus, &c. Grotius, &c.

But

But after all this I do acknowledge, that there is no Government without inconveniences. Indeed I will grant you many to be in *Monarchy*; yet let the inconveniences be never so great, I am sure *Civil Wars*, *Anarchy*, and *Confusion*, will outweigh them all; which must necessarily be in a Commonwealth, and which shall be the onely Answer I give to your Arguments.

Monarchy has the fewest and least inconveniences, is the most honourable, most exact, and most perfect Government, as being after the example of one God, who first presented us a Patern.

'Tis true, if you imagine a *Plato's* Commonwealth, think that there is no such thing as Interest in the world, that every one is for the publick good, the Government you plead for might seem somewhat plausible. But whilest Man carries Nature about him, whilest *Craft*, *Pride*, *Covetousness*, and the *Devil* is in Mankind; whilest there is scarce *ten righteous persons amongst us*, to stop the *judgment of Fire and Brimstone* on our Nation, that false intoxicating Notion of *Liberty* that you have got, that desire of being like *beasts in a wilderness*, wild and uncontrou'd, that eagerness of a Commonwealth Government, must necessarily cast us into ruine and destruction. Gen. 18.

Prejud. But all this while I am for a Commonwealth. Now let us consider whether *England* is not an Elective Kingdom, whether the true Heir or lawful Successor, if not pleasing to the People, cannot be disinherited. Let us consider, First, the *Legality*, and the *Practice* of ancient times. Secondly, the *Equity* of it, and the unreasonableness of a contrary Doctrine.

1 *Arg.* As to the *Legality* and *Practice* of former times, I could tell you stories from *Egbert* down to *Mary* Queen of *Scots*; so that I don't question but every one

will make Observations from it, that it has been the constant Opinion of all Ages, that the Parliament of *England* had an unquestionable power to elect, limit, restrain, and qualifie the Succession as they please, and that on all occasions they have put their power in practice; and that the *Historian had reason for saying, that *Seldom or never the third Heir in a right descent enjoyed the Crown of England.*

* *Daniel, Henry I.*

2 *Arg.* As to the *Equity*, and unreasonableness of a contrary Doctrine; I say it tends directly to subvert the Government, and to put the Life of the King regnant in the hands of the Successor. The next Heir may commit Rapes, Murders, and Treasons, burn Cities, betray Fleets, may conspire against the Life of his Prince; and yet after all if he can by flight or force save himself, till some of his Accomplices can get the King dispatch'd, in spight of all Laws and Justice he must come to the Crown and be innocent.

History of Succession for the Earl of H.

Tory Plot. Though *passive obedience*, and the forgiving of *private injuries*, is laudable; yet Offenders and Offences against the *Government* are of another nature and consideration.

In case of Minority, Madness, Folly, the tryal of the Kings Sufficiency, is without question in the Parliament. And if that be allowed, shall wicked and contumacious Principles and Practises be exempt from their cognizance; since the Fool or Madman cannot be lyable to so severe a Censure, as he that imploys his wit to the destruction of the People?

Plea for Elective Kingdom.

History of Succession, Ibid. The Crown is not a bare Inheritance, but an Inheritance accompanying an Office of Trust; so that if any mans Defects render him uncapable of the Trust, he has forfeited his Inheritance.

Reas.

Reaſ. To the firſt Argument I anſwer, Firſt, though the diſinheriting a true Heir was the Practice of ſome of our Anceſtours; yet from thence it does not follow, 'twas legally and lawfully practiſed, for (as you have heard ſeveral times) Though a thing has been *often* done, it is not therefore *well* done. *Cromwel's* Uſurpation will not juſtifie another hereafter; neither ought the late *High Court of Juſtice* to be a Patern and Model to Poſterity how to erect the like. Now whether the Precedents of our Forefathers were *equitable* or *righteous*, comes under your ſecond Head, where you pretend to ſhew the Equity of it, and the unreaſonableneſs of a contrary Doctrine, to which I ſhall ſpeak anon.

But a while to the *Legality* of it. I am ſure we can ſhew more Precedents of Kings holding their Crowns by right of Primogeniture, than they can to the contrary; it being deſired by moſt Monarchs of the Chriſtian and Heathen World, though ſometimes a Factious and Diſloyal Party grows to be ſo numerous, as to bilk them in their Endeavours. And though we cannot determine who is the neareſt in the Family, in a long Line of Succeſſion, (as ſometimes I have heard you object) yet whom we think in our Conſciences to be the perſon, we muſt ſubmit to him as if he were the real true one.

The Bond of *Allegience*, (whether ſworn or not ſworn to) being, as it were a Law of Nature, perpetual and indiſpenſable, ſhews the Illegality, which, though perhaps it may not oblige us to Succeſſors in the Life-time of our preſent Sovereign, yet at his Death it certainly enjoyns us to ſee him ſafe in the Throne, to look upon him as *true* Heir and *lawful* Succeſſor, being the Iſſue of the deceaſed Sovereign, and not to joyn with an equivocating Party, who do interpret the Oath of *Allegiance* to mean him to be the *Lawful* Succeſſor, whom a diſ- *Tory Plot.*

contented sort of People are pleased to call so, or set up.

Besides, though we should grant that 'twas the Practice of our Ancestors to legitimate and illegitimate as they please, that they had the Power to *Elect*, *Limit*, *Restrain*, or Qualifie as they thought convenient, you will agree with us, that 'twas by the Consent of King, Lords and Commons, or in case the King was dead, of Lords and Commons; why how is this applicable to the case of the *D.* of *Y.* where there was only the single Votes of the Commons, which never were perfect Laws, or had the same force by themselves, as if the King and Lords had consented with them? The King and Lords rejected the Bill, and above the third part of the Nation thanked them for it; wherefore I conclude that the Practises of our Ancestors are nothing to the purpose, and your beloved History of Succession (written for the satisfaction of the Earl of *H.* but confuted sufficiently already) and your Stories from *Egbert* to *Mary* Queen of *Scots*, by this to be utterly confounded.

But if you do ask me, Whether, if the K. should dye, I think the Lords and Commons would do the feat? I answer no otherwise, but that 'tis a vain thing to imagine it *will* or *can* ever be done, seeing the former too daily protest against it, nay, and *S.* himself begins to recant.

Now that the King and Lords had Equity on their sides in so doing, that the Doctrine, though contrary to yours, is not unreasonable; I shall shew by giving full Answers to your Arguments.

To the second Argument. Though I grant your Supposition, that the next Heir should commit Rapes, Murders, *&c.* were mad and foolish, I say, 'tis not in the Power of the House of Commons to exclude him from the Crown, neither can there be shewn one Precedent

that

that they may imitate, seeing 'twas alwayes allow'd that the House of Lords had as much, or more Authority than they, and the King a Negative Voice. Neither doth this tend to the Subversion of the Government, if this irregular Heir should come to the Crown, but rather to the establishment of it, it taking away any Success that the the scandalous and unjust imputations of a giddy Rabble might make for the future upon one that is innocent. If *Immoralities* and *Crimes* would do the business, a *present* Monarch would not want Enemies that should asperse and depose him.

The Doctrine of Passive Obedience ought to be embraced by the *publick* as well as the *private*, for though I agree with you, it may not be observ'd in respect to Foreign Affronts and Abuses, yet Subjects ought to observe it in respect to their Prince, being at all no dishonour to the State.

And though I grant you too that a Crown is an Inheritance accompanying an Office of Trust, yet I cannot yield that a House of Commons, nay, if they were joyn'd with the House of Lords too, the King declaring to the contrary, are capable Judges, whether the Heir can be defective of that Trust, or forfeit his Inheritance. And though he were really defective, Mad, and of ill Principles, they must for all that submit, and bear with him; his *Power* being as much the *Ordinance* of *God*, as the Power of the wisest, best Prince in the World. These are but Subjects to the King, while living, or to his *lawful Heir*, when dead, (by which *lawful*, you must think Natural Affection meant the neareſt of Blood) and in them to be placed the Sovereign Power. Now if the two Houses could dispose of this Sovereign Power, you must think they had as great or greater in themselves, than the Sovereign or highest Power; which to affirm is Nonsense.

The

Sir William Smiths Speech. The King hath his Authority from God, and to him alone he is accountable: He hath the Laws only from his People, by which he ought to govern, which *Laws* you Diſſenters miſtake for the *Authority*. The King therefore ought not to be importun'd by the People to do any thing contrary to what he judges lawful, for he alone muſt anſwer for the irregularities, not they.

Ibid. But to go a little farther with the Equity of it. Do you think it reaſonable, that a man ſhould be puniſh'd *in præſenti*, for a fault to be committed *in futuro*? If a Bill had been preſented to a Grand Jury againſt a Man, upon preſumption he would commit ſuch or ſuch a Crime a year hence, ſurely they would never find the Bill. This of the *D.* of *Y.* is of the ſame nature. His being a Papiſt cannot be a fault, until he was to ſucceed to the Crown, and that is uncertain whether ever or never. But if God hath made an Election, it is not for you to ſay, *Nolumus hunc regnare.* It would be to queſtion Divine Wiſdom and uſurp upon Gods Prerogative, in whoſe hands are the iſſues of Life and Death, and all other Events, to which all men in prudence ought to ſubmit, becauſe they know they muſt do it whether they will or no. Fears and jealouſies ought not to make People extravagant. Diſputes of Succeſſion are dangerous. The controverſie between the Houſe of *Y.* and *Lancaſter* had almoſt drown'd us in our own Blood, if the Good God in his infinite Mercy at laſt had not relieved us.

I cannot ſee why People ſhould be ſo deſirous of an Elective Kingdom, ſeeing *Diſorder* in the mean while muſt tyrannize; and ſeeing Burgeſſes, Aldermen, and Mayors of little Corporations cannot be choſe without Tumult, Noiſe and Confuſion, an unanimous Conſent being ſeldom or never heard of amongſt them.

We

We murdered and depoſed the *Royal Father*, and we have ſeemed to repent in duſt and aſhes, cried mightily, and requeſted of Heaven that *the ſin might not be laid to our charge, that the bitter cup might paſs from us*; and ſhall we be ſo impudent and ungratefully wicked, as to murther him again in his *Poſterity?* We ſhall not be excuſed at the great day, becauſe we have *perſiſted* in our iniquity, neither will God be *frighted* into a forgiveneſs. 'Tis their right, and nothing but an immediate Voice from Heaven can make it otherwiſe.

Prejud. *Electing* and *Excluding* has been practiſed by Gods own People, and countenanced by God. What elſe is the meaning of Gods giving the Kingdom of *Iſrael* to *Saul* of the Tribe of *Benjamin*, the youngeſt of *Jacob*'s Sons; or to *David* the younger of his Fathers Sons, and of the Tribe of *Judah*; while none of *Reuben*'s Of-ſpring ever ſate upon the Throne? Or if God may by *Prerogative* diſpence with this Law, how came *David* to put *Adonijah* by the Throne, and ſeat *Solomon* in it? *Tory Plot.*

After *Solomon* there was not one bad Prince longer endured, than the People were conſtrained out of mere neceſſity: to whoſe deſtruction alſo they were oftentimes incited by God himſelf.

Reaſ. Your own Author in two or three Leaves after confutes himſelf, and tells you the Commands and Examples in the Old Teſtament, cannot countenance ſuch an Aſſertion, nor can the Civil Conſtitutions of the *Jewiſh* Oeconomy oblige any Chriſtian Kingdoms, there being very ſpecial Reaſons to the contrary. As God had a ſpecial Prerogative for giving his Kingdom of *Iſrael* to *Saul*, ſo had *David* too, when he excluded *Adonijah* and gave the Kingdom to *Solomon*, it being by the immediate direction of God himſelf. But now God forbearing: *Tory Plot.*

bearing to speak to us immediately from Heaven, sends us
Prov. 20. 2. word, that *The fear of a King is as the roaring of a Lion: whoso provoketh him to anger, sinneth against his own soul. That we should not touch his anointed, nor do his Prophets*
Exod. 20. 19. *harm. Speak thou to us, and we will hear thee; but let not God speak to us lest we die.* This is a most absolute obedience to *Moses*. Concerning the Right of Kings
1 Sam. 8. 11, 12, &c. God speaketh by the mouth of *Samuel*, and saith, *This will be the right of the King which you shall have to reign over you; he shall take your sons, and set them to drive chariots, &c. He shall take your man-servants and your maid-servants, and the choice of your youth, and imploy them in his business, &c.* So that whatsoever he will inflict on you, it must by no means be resisted. But let
Mat. 23. 2, 3. us hear what the Gospel says, *The Scribes and Pharisees sit in Moses chair, and therefore all that they shall bid you do and observe, that observe and do.* Where can there be a more simple Obedience implied, and what can command Subjection more plainly? *Submit your selves to every ordinance of man for the Lords sake, for conscience sake.* I know that grand Impostor and Mountebank *Buchanan*, with his Zany *Milton*, explain these places as if they were spoken to the *scattered* and *weak* Christians, that they should be subject out of *policy*, because they had not *opportunity* and *strength* to resist. But it seems very strange to me, that if common prudence onely and self-preservation were in the case, that the Apostle should urge it with so much vehemency and extravagance, that they should be desired to *live* for the *Lords sake*, and for *conscience sake*, when afterwards they so eagerly strove to *die* for it.

Is there not plain positive Practice consonant to these Doctrines? Did not Christ, as soon as he was seiz'd on by the High Priests Officers, severely rebuke the great Apostle

Apoſtle St. *Peter*, for but once uſing the Sword? Blame an untemperate Zeal, proceeding from an unreaſonable Paſſion, without any Call to his Superiours? Chide him for wounding the High Prieſts Servant, though he was performing a moſt unjuſt action; but, he being commiſſioned by Publick Authority, taught, that every Private Man muſt ſubmit to him? Will you think too that Chriſt did this out of policy, becauſe he was too weak to ſtruggle with them? No, he tells you, he could have ſummon'd more than *twelve Legions of Angels to his immediate reſcue.* But he would not employ them as a triumphant Hoſt, but as an Harmonious Choir, to *ſing peace on Earth, good will towards every one of you.* *Dr. Sprat, Serm. Ap. 20. 12.*

If it is then forbidden on the Penalty of Death, of *periſhing by the Sword*, to rebell againſt thoſe moſt cruel Tyrants, moſt fierce Enemies to the Chriſtians, Monſters of men, either of no Religion, or a falſe one, and yet a diſgrace to Heatheniſm it ſelf; If however, on the moſt Solemn Obligations of Conſcience, they were not to be oppos'd, much leſs deſtroy'd by any Chriſtians; what can be ſaid greater, or more auguſt than this? What ſtronger, what more Sacred confirmation can be given to our conſcientious obedience to *another manner* of Authority? By how many tyes, Temporal and Eternal, are we bound to yield a faithful Subjection to our Chriſtian Kings? under whoſe Protection many Subjects proſper, though againſt their Wills; Kings, who are the beſt nurſing Fathers of the beſt Church in the Chriſtian World.

Prejud. Chriſt and his Diſciples might well bear with this; *for their Kingdom was not of this world. They came not to divide Inheritances.* Which rather implies than denies, that ſuch whoſe Kingdom is of this World *may* diſpoſe of Inheritances. *Joh. 18. 36.* *Charge of the Tory Plot maintain'd.*

Resf. Truly the Christians Kingdom too is not of this world, for if it were, *they would be of all men the most miserable.* They came to imitate Christ, to *submit to every Ordinance of Man* as he did, to bear afflictions, to follow him through a Sea of Bloud, though 'twere thorow the wilderness of Popery, and most severe inconveniences.

Mr. Manninghams Sermon, Dec. 7.

There is not a Vertue in the whole Life of our Saviour proposed to our imitation, which has not for its Appendage that which the *Animal man* calls Misery; tho' it proves in the event, the onely winging of the Soul, the highest *exaltation of humane nature*, which had never been honoured with the *Union of God*, if it had not been in order to *suffer.*

Prejud. 'Tis a good thing in *private* men to bear Afflictions patiently, not to run into an evil to avoid them, to glory in their tribulation. But when, Sir, the State is concerned, when the question is, whether they must suffer a Popish Tyrant to reign over them when they can hinder it, they will tell you they don't think themselves bound to such *narrow, private* Apprehensions of things, neither will *State Policy* allow of such directions as *passive obedience* would give them. They will not call those things evil which you may. A Captain of a *Man of War* being like to be taken by the Enemy, is bound to sink his Ship, and blow up it may be three or four hundred men, rather than deliver his Charge to the Enemy. One would think it an evil in it self, to destroy so many innocent Souls; yet unless this be done, the Captain shall be shot to death by the Laws of War, and look'd upon as an Enemy.

Spec. Crape. part 2.

Resf. Suppose I do grant in some special cases, that *State Policy* ought not to call those things evil which private men do, (as requiring satisfaction for injuries offer'd

offer'd by a Forein Kingdom, which I hinted to you before;) how does this excuse Subjects from committing an evil against their Prince, who are commanded *as Subjects* to bear with him, and obey him.

Then your Instance in a Captain of a Man of War, does not hold true, for 'tis seldom or never practis'd, that he shall be shot to death, if he is in those circumstances, and unless he is under suspicion of Treachery. Neither ought he upon any account to sink the ship, or destroy so many innocent Souls; and if he is punished for the Non-performance of it, his Punishment is severe and unjust? Religion binds us not only to our *Personal* Capacities, but as to our *Relative* and *Politick* too, as we are incorporated into Kingdoms, Families, and other Societies. As Societies are made up of single Persons, so the acts of Societies, and of Persons related, whether sinful or virtuous, are in *Gods account* the Acts of particular Persons; and are in those Persons punished and rewarded according to their Deserts, both in this World and in that which is to come. And thus the Cities of *Sodom* and *Gomorrah*, with those about them, are said to suffer the Vengeance of Eternal Fire, when indeed it is the *Persons* of those Cities that do suffer. These are the words of a Learned man, who is said to be a well-wisher to your Party, but I hope he is belied.

Dr. Wallis, S. Resurrection asserted.

Prejud. If we must bear every thing *as Subjects*, that is inflicted upon us, if we cannot chuse the Person to reign over us, where is the Liberty of the Subject all this while?

Reason. What, will you commit Treason, and plead the Liberty of the Subject? Have you not free Trade, free liberty to buy and sell, to chuse your own Habitation, your own Diet, your own Calling and Profession,

educate your own Children as you think fit, *&c.* If any thing is to be decided between the Sovereign and Subjects, is there not an Appeal to the Laws? Have not your Lawyers free liberty of Speech to plead for you? and does not Majesty it self condescend to their Judgments? Are you loaden with Taxes? are your Estates taken from you, and have not you leave to take upon you so much Impudence and Ingratitude, as not to give one part in a hundred to him who protects all you have, and gives you your very Being, *&c.* Is not the Government according to the Establish'd Laws, and has not the * King declared it shall be the Standard and measure of his Actions? You pine and murmur because you cannot have the Liberty to be Rogues and Rascals. I do certainly believe a Popish Plot, and, though I will be more candid than other men, as not to think there is a Presbyterian one; I am sure you, as single men, without any Combination, out-do the Papists in their Villanies. When any of your *Herd* is hurt, you, his fellow Swine, run about him, and gruntle against the Government, and by right or wrong resolve to relieve him. You would take a Monarchs Crown from his Head, and call it the Privilege of a Parliament. Those that own themselves to be but the *Great Council* to a Sovereign, are desired by you not to behave themselves as Counsellors, but like Sovereigns too.

Kings Speech to the Parl. at Oxford.

The

The Propheſie of *Mercurius Menippeus* in the Year of our Lord 1641.

IF the Londoners *by this time have not enough of Parliament, may they ſtill conſult Images, and adore a Repreſentative; ſtill quarrel with Superſtition, and never be at reſt. They will perceive at laſt what kind of Phyſick is* Reformation, *and being drunk once a day. Sure all the Women in the City are with Child by* Baxter *and the* Devil, *that they ever ſince longed for* Presbytery. *For, were Altars Plea enough to offer up the Biſhops? Muſt good* Abel *ſuffer for his Sacrifice? Sure his* Maſqueraded Holineſs *was the* Pope, *and Juſtice on* Ben. Harris's *Ears,* Auricular Confeſſion. Pl---ket *ſtrived to bring in Popery, and was executed like the Poor Aſs for drinking up the Town Moon. The Dunghil is ſweeter than the Jakes, and Doctor* Salamanca. Cæſar's *Tragedy is beſt preſented in the* Senate, *and* Weſtminſter *is the ready way to the* Tombs. *There has been none of late diſguis'd but the three laſt Parl---nts, and a Hang-man. Henceforth take heed of Vizards, though never ſo holy, though there is the Liberty of the Subject, and making a* Glorious King *in the caſe. 'Tis the Thiefs beſt play to kill the Judge, and the* Diſſenters *to rail on, and be for Excluding. What*

Wolves,

Wolves beſides theſe but would have tended ſuch a Romulus? *Such an* Elias *what* Ravens *but would have fed? A Prince whoſe goodneſs might rather fear Idolatry than Injury, deſerved rather to be pray'd to than ſpit upon, made a Saint in our* own Nation *rather than to be ſent into* Scotland. *A Prince, whoſe Merits were ſo far above all Flatteries, that the oilieſt Courtier was as ſcandalous, as that* Chymiſt, Fiddler, Buffoon, Painter, Rhymer, Railer, Drunkard, Glutton, Zimri; *as fooliſh as thoſe* Rabſheka's *of* No Popiſh Succeſſor. Give the King no Money. *A Prince, whoſe Innocence has taught the* * *whole Nation Allegiance, and made* Pilk---ton *a* non eſt inventus *Royaliſt; and kept* turncoat, Curſe ye Meroz, Muſhroom Hickeringhil, *a long time from being* damn'd. *A Prince, for whom* Colledge *and the* City Charter *do dye Martyrs; and for whom* Tony Coop--- *undertook a* Vindication. *But now, alas, poor* Potapski *is become Captive to his Charge. The good* Apoſtle *converts his* Gaoler; *Who with the other* Viper, Prince Prettyman, *do* kiſs his hand, *and are innocent. For they knew he* diſpoſſeſs'd *ſo faſt, they could not find* Devils *enough to bait him. Had* Bet---l *that rail'd at him, been on the Bench, or wore his Chain longer,* * I will hold five Guinnies he had been Tyburn'd before Chriſtmas, *and the ill look'd* Dagon *ſhould have fell before the* Ark. *'Tis a Queſtion, whether he*

See Abſalom *and* Achitophel, *a Poem.*

See the Addreſſes.

* *according to the Story, &c.*

is

is more miraculous now for curing Disloyalty, *than he will be hereafter for curing the* Evil.

Grant, O Lord, the King a long Life, that his years may endure throughout all generations.

Let him dwell before God for ever: O prepare thy loving Mercy and Faithfulness, that they may preserve him.

Defend the *Duke*, O Lord, and let his Enemies have no advantage against him, nor the wicked *Dissenters* approach to hurt him.

Open the Eyes of the three last Parliaments, and let them confess before thee, that they have done those things which they ought not to have done; and left undone those things, which they ought to have done; and that there was no help in them, *&c. Amen.*

So Prayeth

T. W.

FINIS.